Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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REV. W. J. FOX'S DISCOURSE ON THE DEATH OF RAMMOHUN ROY.

The following eloquent tribute to the late Rajah Rammohun Roy, has recently been received in this city, and we hasten to lay it before our many readers, who have not had an opportunity of perusing the original. Rammohun Roy and Mr Fox were kindred spirits. They cherished a warm and devoted admiration of each other. They were both animated by the spirit of wide-reaching humanity,—both inspired with the same lofty hopes of the future progress of our race. It is beautiful to hear the survivor thus speaking of him that has departed, and we hope, he may long be spared to promote the spirit of one of the most extraordinary men, whom Providence has raised up in these modern times.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."—Gen. xii. 1.

"And he went out not knowing whither he went."—Heb. xi. 8.

CHARACTER OF THE REFORMER.

The history of Abraham, in its general outline at least, is confirmed by a considerable variety of evidence, internal and external, written and traditionary, direct and inferential; and the narrative is of great interest and importance, in its connexion both with the progress of society, and the dispensations of revealed religion. The patriarchal polity and mode of life; and the patriarchal faith and worship, are instructive chapters, the one in the temporal, and the other in the spiritual annals of mankind. To some minds it is more interesting, and on the present occasion it is more appropriate, to turn from the literal meaning and bearings of the narrative to that typical view of it, in which his character and destiny prefigure those of an illustrious class of reformers, the men who, in various and far distant climes and ages, have borne a solitary, or almost solitary, testimony against the pervading corruptions of their times, and whose intellectual and moral superiority, though they might not avail to shield them from privation and persecution, yet rendered their testimony as beneficial to others as it was honorable to themselves. Such men have there been, both in ancient and modern times, in eastern and western regions,—simple, pure, high-minded, and philanthropic—mighty, not so much by the active energy with which they wielded the weapons of political authority, or of proselyting zeal, as by their faithful testimony—witnesses for God and goodness to the world—born, like Christ, to bear witness to the truth—recording pillars, whose gracefulness and strength attracted men to read the deep inscription which they bore uneffaced through the injuries of violence, the corrosions of time, and the desolations of a deluge of apostacy, corruption and depravity.

The world is full of parallels, analogies, harmonies—the physical and the moral world—each in itself, and each in its countless relations with the other. They pervade all material forms, and all modes of thought and feeling; they link together all facts and fancies, the past and the future, the natural and the supernatural; the reflected form of heaven's stars is in the depth of our waters, and in the moon's eclipse we see the shadow of earth upon the face of heaven. In the transformation of the insect has been read the revival of humanity. The Egyptian mythos of the serpent, darkly foretold the discomfiture of the principle of evil. Christ was the Prophet like unto Moses, and he was the second Adam. As one star differeth from another star in glory, so also is the resurrection of the dead. Nature is full of mysteries, of which reason is the hierophant. Revelation itself teaches, not by dogma, but by fact—by fact exhibiting the truth and guiding the investigation. And if we are told that this principle has been abused, in theology, to the employment of the grossest sophisms, and the upholding of the absurdest tenets, we reply that so have been the strictest forms of ratiocination; and if we are told, these correspondencies in nature, history, and revelation, are not logical proofs, we reply, that we appeal not to them as such—we regard them as the suggestive poetry of God's works and ways, which, like all poetry, has truth for the soul of its beauty and of its power, and can only be neglected by those who have imperfect notions of the noblest capabilities of our nature, and the noblest enjoyments of our mortal and our immortal destiny.

These harmonies, however disregarded in the critical or strictly logical investigations of a defined dogma, yet bring home to the imagination and feelings, and, through them, to the intellect also, the universal agency of that benignant Intelligence in which we live, move, and have our being. If they do not prove a Deity, according to the dialectics of the schools, they make us feel his presence, afar and near, above and below—the presence, not of such a God as superstition fancies, shuddering at its own creations — nor such as metaphysical creeds describe, hard, cold, and barren of love and joy, as their own uncouth propositions—but that of the Father Almighty, the loving parent of humanity, and of universal being. They open a communion with the author of our existence, which is not merely with our reason, or with our fears, but with our entire spiritual nature, sanctifying, and stimulating, and exalting every faculty, and making them all redolent of life and hope. Of those who cherish the perception of them, it may be truly said that they

"——————with God himself
Hold converse, grow familiar day by day
With his conceptions, act upon his plan,
And form to his the relish of their souls."

And amongst these correspondencies, and reproductions of the same principle under dissimilar forms, and in unexpected regions of being, not the least remarkable is that which obtains in human character. Waiving all others, how obvious is that which we commenced with noticing—the fact that the patriarch is the type and pattern of a class of reformers and benefactors of the world, who, though diversified by individual and national peculiarities, yet bear the same broad characteristics, and of whom we hope that similar endowments and similar usefulness will herald a like ultimate personal recompense, and that as they blessed others upon earth, so in heaven they shall themselves "be blessed with faithful Abraham."

Abraham was an Oriental; and whatever the nation of the individual, I apprehend that an Orientalism of nature and mental character belongs to this class of reformers. I mean by Orientalism, a tendency towards the spiritual, the remote, the vast, the undefined, as distinguished from the microscopic and grovelling intellect, which looks only upon earth, sees only in detail, and comprises all philosophy in the calculations which most directly solve the questions, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" The men whose monuments rise on the ascending path of human improvement, like "towers along the steep," beneath which the tide of time has hitherto beaten in vain, have always had loftier and wider views than these. They have seen, and foreseen, what to others was only a shadowy distance; and even Socrates, who brought down philosophy from the clouds to the business of mankind—the Utilitarian of antiquity—had his inspiring demon; a mode, perhaps, of admonishing his disciples that there are impulses and influences of higher origin than *they* perceive, whose spirits are incarcerated in the gross material world. Of Christian reformers and philanthropists most evident is it, that this Oriental spirit is upon their spirits, for they imbibe it in the religion itself. Our Bible is Eastern; it finds or creates an affinity in those whom it vests with a power and a commission to enlighten, exalt, and bless the souls of their contemporaries.

Another mark of this type is, the departing, always figuratively, and often in a literal sense, from the paternal home, and the shrines in which worship the family, or the countrymen of him to whom, in his youth, God speaks, that he may benefit mankind. For such light springs up in the darkness. It implies a conscientious originality of thought. There must be the clearness and the boldness which consanguinity is not likely to have anticipated—which society is not likely to recognize, and which, as in the first instance they display the mental strength of the individual, next subject his moral strength to a severe and painful trial. Parent, child, friend, countrymen, all clinging to the superstitions against which the reformer bears his testimony, become instruments of torture, agonizing in proportion to the superior susceptibilities of his nature. Perhaps, by the very operation of trying and wounding him through his sympathies, expanding and refining those sympathies, so as to contribute to his better qualification for the work of generous but ill-requited beneficence which he was created to accomplish.

Such men make their pilgrimage as did the patriarch, in one sense, "not knowing whither." It often leads them to lands they little thought to visit—to a mental path they little expected to trace—to exertions and associations they little thought to make or form—to conclusions which once their minds would have deemed appalling—to some unexpected rest of faith for their spirits, and perhaps an unexpected grave for their mortal bodies. They know, as Abraham knew, whither they go, in this particular, that it is where truth, and conscience, and benevolence shall lead; they have the faith which, knowing this, deems it knowledge enough, a sufficient revelation of futurity, such as the Saviour used not only for his own strength, but for his disciples' consolation, "whither I go ye know, and the way ye know:" and that way known, that path illumined, they are content it should lead through unknown regions, covered with clouds and darkness.

I will only mention more, that in such men's views, if chiefly directed to scientific and social improvement, there has usually been involved a recurrence to some sublime simplicity of principle, from the forgetfulness of which, error and injury had been occasioned. In theology, the reformation has generally related to the divine nature and character, and has been a protest against some modification of polytheism or idolatry. All great eras of religious improvement have been a return towards the simplicity of that faith in one infinite spirit, of which Abraham was the patriarchal confessor. The losing sight, doctrinally or practically, of the Divine Unity, has been the source of almost all corruptions and debasements of religion, whether among Jews or Gentiles, in ancient or modern times. That "there is one God," truism as the assertion may seem to us, is, in reality, a proposition so full of truth, and so exclusive of error, so rich in devotion, and so hostile to superstition, that, under some modification or other, in some application or other of it to the details of faith and practice, it has always been deeply enshrined in the souls of spiritual reformers. Whenever and wherever such men arise, their lives, characters, and influence are deserving of our earnest study—whenever and wherever they die, their loss is to be lamented, and their memories cherished; and so be it with him, the unexpected termination of whose career has occasioned the feeling which pervades this assembly; and in whom was visible the image and superscription of that excellence which I have been describing, and which, first in distant report and then in personal observation, our hearts recognised in the RAJAH RAMMOHUN ROY.

CHARACTER OF RAMMOHUN ROY.

Strange is it that such a man should have been given by India to the world—by India, the conquered and reconquered, the despised, enslaved, corrupted, and permanently subjugated India—that in a country so grossly and senselessly idolatrous, should have arisen so enlightened an assertor of the unity and spirituality of God—that from a people so timid, servile, and abject, crouching in the dust for ages to one foreign domination after another, and kissing every foot that spurns or tramples on them, should have sprung one whose heart beat high and strong with the love of political liberty—sympathizing with the free in their distant struggles, and cherishing for his own country the only hope which would not make ashamed, that of instruction as the herald of political regeneration. Strange that, in a region of impurity and falsehood, where licentiousness is not merely tolerated, but sanctified; and where the natural vices of slavery, equivocation and deception, are rife in all ranks, one should have grown up so holy and simple, so free from each debasing taint, as if consecrated from his birth to the God of purity and truth. Strange that amongst a greedy and avaricious race, who, if they covet not the sword of their masters, have yet imbibed their craving after gold—who seek its acquisition by all arts, from shameless oppression to shameless perjury, preying even on their own poor plundered country—should have been found one who so early perceived what was better far than riches, and willingly saw his prospects darkened by the interposition of that brighter orb which had risen upon his mind, which was thenceforth to be his guiding star, although he knew not yet that it would lead him to the cottage of the babe of Bethlehem; and who, when his years of toil and privation were over, and a rare affluence was showered into his bosom, showed that he "knew how to abound." by its devotion towards all the purposes of the purest and most enlightened philanthropy. Strauge, that in the proudest and most selfish tribe of the land of Caste, which arrogates a diviner origin than the rest of the community, and unscrupulously makes the rest subsidiary to its pleasures, its cupidity, and its arrogance, legislating for the Brahmin with a recklessness of all inferiors' rights, to which there is nothing comparable even in the worst insolence of feudality—should have been born one, in whose heart men's common nature and equal rights seem ever to have been recognized; whose own soul was such a revelation to him of the universal brotherhood of humanity, that he read it everywhere, even in the reveries of Brahminical theology, and became its advocate and missionary before the voice of the Apostle had told him it was the word of God. Strange, that from that exclusive and restricted land, where the selfish interest alike of the native priesthood, and of the foreign conqueror, obstruct free communication with the world at large; where the invisible wall of superstition, guarded by temporal, even more than by spiritual terrors, has hitherto confined all, except the very outcasts of the people, within its magic circle—should have come one who was already, in principle and feeling, a citizen of the world, a member of the great fraternity of enlarged and liberal minds, in whom the foremost men of all free and civilized nations would welcome a congenial visitant, and whom one country after another was anxiously waiting to tell, upon its own shores, how he was already known and honored there. Strange is it—but he was not *of* India, so much as *for* India; and the influences of race and of country that were over him, only so far tinged the universality of his spirit, as to give it that coloring in which the best of his countrymen would delight, and which would more completely qualify him to be (as in the, perhaps, remote agency of his character and instructions I think he will yet be) the moral and spiritual reformer of his people, the Apostle of Hindostan, the patriarch there of a purer faith, worship, and morality.

The remarkable faculties and operations of his intellect,—the readiness with which it received new impressions, and the tenacity with which it retained whatever had once been made;—the wide field over which his acquirements spread, comprising sciences and languages, which individual knowledge rarely associates together;—the caution with which he arranged facts, and the acuteness with which he detected sophisms,—the minuteness of detail to which his investigations descended, and the broad principles which he so early adopted, and so extensively applied: these qualities, remarkable as they were, and remarkable as they would have made him, even amongst the literary men of the most enlightened countries—owed their highest worth to that pure and beautiful moral constitution which was the real glory of his character. Facility and kindness are the common qualities of his country, so far as priest-craft and subjugation allow us to discern the native qualities of that gentle but perverted race. Not only were these, in him, sublimed into virtues, by their combination with his intelligence and his principle, but he was born to that expansiveness of sympathy and feeling which, when feeling is also strong, presents the germ of the noblest philanthropy—of that which will love man, and toil for man, and suffer for man, and eventually bless man; while yet not the most exclusive fabricator of a family-interest can have more of tenderness and fondness to all who dwell within the circle of domestic affections. And there was yet more than this in him; there was a tendency which took the happiest direction, towards what we may call natural religion, or more properly, veneration; I mean the ready recognition, the deep appreciation, of whatever is morally superior. Real greatness, which is moral greatness, he felt, he loved, he venerated, wherever it existed. Hence the beautiful humility of his character; its freedom from the restlessness of the mere innovator, from the pragmaticalness of the mere controversialist, from the nationality of the narrow-minded patriot, and from the hard ambition of the sectarian leader and religious despot. It was this which made him turn with disgust from the gross mythology of his country; it was this which made him rejoice in every beam of the true light which he found glimmering among the dark pages of their Shasters; it was this which guided his unerring selection of those wise and holy fragments, which have floated down from the remote antiquity of their theological books, intermingled with wild dreams, and prescriptions of foolish or pernicious ceremony; it was this which made him so promptly perceive, that, whether his mission were natural, or supernatural, the "precepts of Jesus" were the "guide to happiness:" and if we may advert to a lower, though not less striking operation of the same faculty, it was this which overcame his young hostility towards the English name and people, his aversion from the conquerors and despoilers of his country—making him comprehend to what a superior race and nation they belonged, and gaze, neither in hate nor envy, at their grandeur in arts, and arms, and literature, and polity, and even in religion; it was this which made him neither the indiscriminating admirer, nor the indiscriminating associate, of European residents; but attracted him towards, as they were attracted towards him, the most distinguished for the best qualities of head and heart; the most able, the most honorable, the most upright, though not always the most influential, of all that sojourned there. It was this which made him select, when he came to the daring resolution of passing abroad to other nations, the countries most worthy of such visitation; and dictated alike the purposes which he should, in each, pursue, and the associations he should form with kindred spirits, to whom, in the simplicity of his own worth, he did homage, because he reverenced in them, that which made them his moral kindred, his spiritual brethren. Such a disposition is of itself a preparation for, and pledge of, final beatitude in heaven; it ripened him to feel blessedness in sitting down with patriarchs in the kingdom of heaven, and in joining the society of the spirits of just men made perfect.

It is to be wished that his future biographer may find ample materials for the delineation of his early days. We know that he was descended, both by father and mother, from the highest class of Brahmins; and that the addiction of his paternal ancestry to temporal aggrandizement, and of his mother's family to the most coveted priestly honors, led to an unusual combination in his education, of the acquirements which are in request for both pursuits. They occasioned an acquaintance with Mohammedan literature, and with the stricter sciences, which probably had considerable effect, both on the powers which his intellect evinced, and at the conclusions at which it arrived. Still, this fact is but a poor help towards the developement of his early character: and that character was essentially the same, mentally and morally, at least so far as we can judge from all that is known, in mere boyhood, as it was in full maturity. Improvement, expansion, elevation, and ampler unfolding of its capacities and tendencies, it might, and undoubtedly did, receive; but the root even of all his subsequent opinions was already vigorously germinating; the disgust of idolatry and worldliness was already strong upon him; *the idea of God was in his soul.* "When about the age of sixteen," he says, "I composed a manuscript, calling in question the validity of the idolatrous system of the Hindoos. This, together with my known sentiments on that subject, having produced a coolness between me and my immediate kindred, I proceeded on my travels, and passed through different countries, chiefly within, but some beyond, the bounds of Hindostan." The fact is, that he seems, for a time, to have been disinherited and self-dependent. And so strongly were his feelings wrought upon by the alienations which then commenced, that, through life, under the pressure of dejection or disease, the frowning features of his father would rise unbidden on his imagination. Our ignorance of more than the great fact of this juvenile devotion to pure theism, in opposition to all social and family influences, and personal interests, almost reduces what we can say upon it to the brevity of the patriarchal record; we only know that, though not by miracle, yet by the providential stirrings of his own mind, by the voice of an enlightened and commanding conscience, "the Lord had said unto" him, "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee: and he went out, not knowing whither."

HIS ADOPTION OF CHRISTIANITY.

His adoption afterwards of Christianity, I can scarcely call a *conversion;* for it no more wrought an essential change in him, than it would have done on the patriarchs and holy men of the Jewish nation, who lived before the coming of the Saviour, but in whom was the spirit of Christ. It was not a *change*, but an enlargement, and new modification of his religion. It affected rather the evidence of his principles, than the principles themselves; for the unity, spirituality, and perfection of the Deity, a moral government, and a future life, with the summary of duty in love to God and our neighbor, had long constituted his religion. And these are the substance of Christianity; the peculiarity of which, as distinguished from the pure theism of the Hindoo Reformer, consists rather in evidence and application, in the bearing upon these truths of a supernatural system, and in the resurrection of Christ, than in the truths themselves. He had previously that faith, that enlightened and filial confidence in God which the writer to the Hebrews has so distinctly characterized as the life of all pure religion, most acceptable to God—most safe and honorable for men. "He that cometh unto God, must believe that he is, and that he is the rewarder of them that diligently seek him." So came the inquiring philosopher; and what bigot shall say that, so coming, he was not accepted? Like another character in this same record, "he walked with God." He already manifested that spirit of devotion which permanently possessed him; which was neither weak originally, through the imperfection of his knowledge, nor polluted afterwards by the false fires of controversy in which he was compelled to engage: but ever strong,—shining steadily even through the last days of silence and darkness, when his life ebbed away. This is religion; this is Christianity in spirit and in substance, whatever its appellation. Nor is it improbable, that, by a direct influence, as well as a native affinity, his faith was linked to that of the patriarch, in the words of whose history we have ventured to describe his character and destiny. Through the traditions, both of India and Arabia, might something of the spirit of the Father of the faithful descend upon the Indian Reformer; like the mantle of the ascending Elijah, borne hither and thither on the whirlwind, but resting at length on the meek and expectant disciple who knelt upon the earth. Strong as must generally be the prejudices of the Hindoo against the gospel; strong from the interweaving of idolatry with all the dictates of education and the concerns of life; strong from its remote antiquity and unquestioned reception by the many millions around them; strong, from the connection of the Christian name with those whom they fear and hate, while they obey, and who exhibit little of its benign spirit to mitigate their prejudice; strong, in all the arts employed to uphold idolatry by a shrewd, unprincipled, ambitious, and rapacious priesthood, possessing the hereditary reverence of the community; we may yet well believe that his mind, which had vanquished these prejudices in itself, and long struggled with them in others, was neither unprepared nor indisposed for the reception of Christianity. He must have felt congeniality with the sacred writers, as soon as their pages were fairly open before him. The simplicity of their narrative, the fervor of their devotion, the depth of their philosophy, the purity of their precepts, the boundlessness of their benevolence, the splendor of their hopes—all must have touched corresponding chords in his bosom—must have made him feel that this was what he wanted—must have led him to the Lord of all, not like John's disciples, *questioning*, but affirming, thou art he that should come; I look not for another.

Yet his reception of Christianity was no act of impulse, of gratified curiosity, or accordant feeling, but of investigation as patient and perfect, as if it had been to him, of all systems of religion, the most incredible or uncongenial.—He acquired both the Hebrew and Greek languages, that he might study the Scriptures in their originals. He called in the aid of a Jewish Rabbi, for the one, and of a Christian missionary for the other; the singular circumstance having occurred, as you know, of the missionary, who thus aided his labors, being himself converted from the Trinitarian opinions which he was sent thither to promulgate. This investigation, and the doctrinal controversies which ensued, occupied at least three years: he looked back on them with complacency; he had found in Christianity his own pure theism and morality, not overturned, but gloriously strengthened and illustrated. The doctrine of a plurality of divine persons had been to him a stumbling block, at the portal of the Christian temple. The angel of inquiry rolled away the stone, and told him of the resurrection of the man Christ Jesus. But while he was more and more appreciating Christianity, many Christians were less and less appreciating him, because it was not their dogmatized and sectarianized Christianity. He sat at Jesus' feet, with listening ears, and eager eyes, and loving and obedient heart; while they were pointing to church and to chapel, and saying, "Lo! here is Christ," or "Lo, Christ is there!"—It better became him, than it would become us, to forget the insults and vexations to which he was subjected, by that spirit of sectarian bigotry which dwells in the nominally Christian body, the worst of demoniacal possessions. One of the most amiable of prelates called him an atheist; one of the ablest of dissenting missionaries taunted him as a heathen; at the very time that he was spending his substance in the support of monotheistic worship, and diffusing his mental wealth in illustrations—first, of the morality, and then of the doctrines of the gospel, by publications, which the most enlightened believers in Christendom may profit by studying. The use even of the missionary printing press, open as it had been to works of a very different kind, was refused to him, and he was driven to the trouble and expense of purchasing types, and becoming his own printer, simply because his work was in proof of the proposition, that, "to us there is but one God the Father, and one Lord Jesus Christ." And in this spirit has it been, that, from the time of his arrival in this country, to the present day, there have been questionings,

harassments, and controversies, which have even been carried on over his yet unburied corse,—rival sects battling, as if for the possession, which they seem to think the salvation, of his soul. How they should all have stood abashed before him; ay, even before his unconscious remains! Not for such a man should there be that poor and pitiful, that blind and bitter conflict, to make a party trophy of that which could not, from its very nature, become the prize or the possession of a party.—The factions of Jerusalem might as reasonably have battled for the light that used to irradiate their temple. What can matter, whether he said Shibboleth or Sibboleth, or neither? he spake with the tongues of men and angels; for his speech was charity, the true language of heaven, to which the noise of creeds and their partizans is but as the sounding brass, or the tinkling cymbal.

The Unitarians, who expected (if such there were) that he should only worship in their chapels, and be identified with their affairs—and the Trinitarians, who because he went about the walls of their Zion, to mark its towers and palaces, would incarcerate him within its gates, and claim him for their own,—alike mistook that which became such a man on such a mission. It was in his own free and Catholic spirit, ever ready to ask "Are ye not all brethren? why fall ye out by the way?" that he wended his way, in charity, awhile with each; nay, that sometimes, with a literal observance of the precept, when some partizan, with rude hand, constrained him to go a mile with him on his rough road, he would, in his Oriental courtesy, "go with him twain."—But the affectation of a doubt on the doctrinal opinions of a man who has illustrated them with unsurpassed acuteness of criticism, variety of information, and conclusiveness of argument, through a succession of publications, is scarcely more endurable than the bigotry which would append everlasting damnation to his known continued belief in the doctrines so defended, of the proper unity of God, and the forgiveness of sinners, by his unpurchased mercy.

HIS DEATH.

We shall see his face no more! His presence has passed away as a poetic image fades from the brain! But it has left impressions which will long endure; influences of good wide and deep, here; yet wider and deeper in the distant land of his nativity. And, "being dead, he yet speaketh" with a voice to which not only India but Europe and America will listen for generations. A few days of fever have made him dust. It appears that no skill could have saved a life which, as he was probably but in about the fifty-fifth year of his age, seems to us prematurely terminated. Subsequent to all other signs of consciousness, he indicated the yet surviving sense of the kindness of his friends, and, by silent devotion, of the presence of his God. His body will be silently committed to its rest in ground only hallowed by its reception—the noblest of all consecration. Many will there be whom personal attachment will draw towards that spot; and it *should* draw them thither; for it is good to weep over the grave of such a man, and makes the heart better. Good will it be for them, there, to adopt as the rule of their own conduct his favorite quotation from the Persian poet, which he often wished should be inscribed on his tomb—"THE TRUE WAY OF SERVING GOD, IS TO DO GOOD TO MAN."

And if we shed at his death "no faithless tears," such is the service which the contemplation of his life will stimulate us to render.—God is not served by our forms and ceremonies, our creeds and anathemas, our wild emotions, or our bustling zeal. He will have mercy, and not sacrifice. The garland with which the Hindoo decks his idol is not less worthy heaven than the useless observances and mysterious dogmas, by the faith and practice of which many, who are called Christians, have thought to propitiate God. The dissemination of knowledge, the mitigation of suffering, the prevention of oppression, the promotion of improvement, the diffusion of a beneficent piety,—these are God's work, for us, towards others; and they are all reflected upon ourselves in the building of our own characters to intellectual and moral excellence. "Speaking the truth in love," we shall best bear our own testimony, and prolong theirs who have joined the "cloud of witnesses" that compass us about, as we "run the race set before us, looking unto Jesus." The voice of duty may not call us to quit either country or kindred; but our souls have their pilgrimage of faith to pursue, through varied trials, to our Father's house, in which there are many mansions, wherein ultimately shall be gathered together the whole family of heaven and earth. Already should our hearts feel the bond of that holy fraternity,—the love which never faileth, which never shall fail, in time or in eternity; for it is the essence and the influence of God, and "he that loveth dwelleth in God, and God in him."

Thus may we anticipate, according to our usefulness and progress, acceptance in degree like that which awaited our departed visitant and friend. For may we not devoutly trust that the Great Master has received him with—"Well done good and faithful servant, enter thou into the joy of thy Lord;" and that patriarchs and prophets, apostles and confessors, philosophers and reformers, the holy and illustrious of all times and countries, gathering round to greet a brother, have responded in gratulation, "Amen, even so, Lord Jesus!"

ORIGINAL COMMUNICATIONS.

For the Christian Register.

LETTERS FROM THE WEST.—NO. II.

Indiana, Feb. 15, 1834.

There is much truth in an article which you copied a short time ago from the Dover Monitor, entitled "signs of the times." There is a moving of the "elements of religious faith" throughout our country. Division is creeping into the ranks of many of our religious sects, and I think, with the writer of that article, that it foretells the introduction of purer and better forms of Christianity. Of the difference which has lately sprung up among the Presbyterians, (the new and the old school parties) I knew but little, until I came to this state. This difference is becoming more and more decided every day, and the controversy which it occasions is characterized by little of that mildness, humility and forbearance which the Bible enjoins. I have been much surprised to notice with how much acrimony and vindictiveness this party warfare is carried on between them. They are now, in many parts of the West, as intolerant towards each other, as they were a few years ago towards those against whom they then unitedly levelled the weapons of theological strife. An incident will illustrate the feeling which they manifest towards each other.

In one of the largest towns in this state, there is a Presbyterian Society, the pastor and leading members of which are of the old school party.—The sentiments of the new school, however, have been imbibed by some of the members of this society, by whom, in the absence of their regular pastor, an invitation was extended to a clergyman of the new school to preach for them for a single sabbath. The invitation was accepted, and I was surprised to notice, that many of the members of the church, who had been always distinguished for their uniform attendance upon public worship, were absent on that day, and still more surprised to hear, on the following morning, that they gave as a reason for remaining at home, that their consciences would not permit them to go to church to listen to soul destroying heresies.—How strange, that believers in the same religion, servants of the same master, and members of the same church, should permit a difference of opinion upon doctrines which are not calculated to exert any influence upon the life, to eradicate from their hearts, that charity and kindness which are so essential ingredients in the Christian character! It is painful to witness the animosities which such divisions occasion, and the evils which undeniably flow from them. But perhaps even these, lamentable as they are, are less to be deprecated than the power of a sect, which, united within itself, restrains the exercise of individual opinion in its members, and exerts an arbitrary and oppressive influence on all who do not unite with it. Such dissensions may, for a time, by the violent and unworthy feelings which they excite, cast a darkness over Christianity, but this, I doubt not, will be only the precursor of a brighter and happier day, when liberality and charity will exert their benign influences over our country, and bigotry and exclusiveness take their leave of it for ever. M.

For the Christian Register.

TO THE AUTHOR OF A BOOK ON POPULAR SUPERSTITIONS.

Sir, I have read your little book with pleasure, though I am ignorant in regard to your name. On the 72d page I observed the following passage:—

"There are many other superstitions which do not require a separate consideration, and which our limits oblige us to omit. We shall only allude to the vulgar notion that *Friday* is an unlucky day, and that any labor or journey commenced on that day will be attended with disaster. This is a wicked superstition; for it charges God with having set his curse upon a portion of time which he has made and given to us to be used for his glory and the good of our fellow-men."

On reading this, it immediately occurred to me, that this reasoning might be applied to another opinion which has been extensively believed, and has acquired the honor of being esteemed an essential doctrine of the gospel. The opinion to which I allude is the following:—

That as an expression of God's displeasure, on account of the first sin of our race, all the children of Adam were doomed to commence their moral existence under their Maker's "wrath and curse," and in a state of total sinfulness. If it is "a wicked superstition" to believe that God has set his curse on a seventh part of our time, which he has given us to be employed for his glory and the good of our fellow-men, what will you say of the belief that he has cursed not a seventh part only, but the whole of the human race, for the offence of one man—a race of people who are required to employ all their time and talents for his glory and the good of one another! Is it possible for a good God thus to curse and incapacitate the creatures of his power, and the children of his care, and still require of them obedience to his precepts?

It may be thought difficult to account for so general a belief on any other ground than that it is supported by facts. But the opinion that *Friday* is an unlucky day acquired extensive belief, though in your opinion this belief is "a wicked superstition." It must have been taught by parents to children for several generations. In each generation much supposed proof of the correctness of the opinion might be obtained, by carefully observing the unfavorable occurrences of *Friday*, omitting to notice the favorable occurrences of that day,—and also omitting to observe the disasters or unfavorable occurrences of all the other days of the week. By such a process a very bad character might be to given Friday. So in regard to the other hypothesis—supposed proof might be obtained, by observing all that was disagreeable or vicious in the conduct of children, and forbearing to observe what was amiable or virtuous. A similar result would occur by observing the conduct of such children as have been educated in vice by parents who were adepts in all manner of wickedness, and forbearing to notice the conduct of children who, by pious parents, have been trained up in the way they should go.

You say the opinion in regard to Friday, is "a wicked superstition." I do not say this in regard to the other opinion, though it appears to me far more sad in its effects, and more injurious in its bearing on the character of God, than the one with which I have compared it. You assert the wickedness of the opinion in regard to *Friday*, on the ground that "it charges God with having set his *curse* on a portion of time &c."—However true it may be that such a charge is *implied* in the opinion, I think it has not been common for believers in the opinion to assert that God has set his curse on that day, or to account for its being an unlucky day on the ground of such a curse. But the believers in the other hypothesis have abundantly asserted that God cursed our race with a sinful nature on account of Adam's apostacy,—and on the ground of this dreadful curse they account for the moral depravity of our race.

If it be so that you are an advocate for this hypothesis, you will perhaps ask, whether I do not believe that all children have been liable to sin? In regard to all who have been capable of moral agency I answer—yes: but this does not imply that they were made liable to sin by the curse of God. For Adam was liable to sin before he fell under the displeasure of God. Liability to sin, therefore, is no proof of a curse.

As you doubtless think the Friday superstition to be injurious in its effects and consequences, I think a man of your talents, by a little reflection, will be able to make out a much stronger and more injurious case in the supposed curse for Adam's sin. May we not hope to see this affair suitably noticed in the next edition of your book?

Enoch.

For the Christian Register.

COLONIZATION SOCIETY.

The meeting of this Society on Monday evening of last week at Park street, was altogether the best of the kind I have ever attended. The house was crowded—the audience interested—and the addresses exceedingly fine. An expression of entire satisfaction with all the proceedings was heard on every side, and the more warmly expressed perhaps, because so much had been said in an insulting manner about the great debt under which the parent society now labors, and about a speedy bankruptcy and prostration of the whole concern.

One word, Messrs Editors, about this debt.—However men may start at hearing that the American Colonization Society, is $45,000 in arrears, let no man despair about Liberia. A moment's reflection will convince every candid mind that no corporation, carrying on extensive plans of benevolence in the vigorous and enterprizing manner which alone can advance them rapidly, will always get along without over-stepping its exact income. Thus the New York State Temperance Society declares a debt this year of more than $5000—so the American Education Society—and indeed much the same of nearly all philanthropic measures.

There may even circumstances occur where such an excess of expenditure is a duty. Thus the American Colonization in doubling its number of emigrants during 1832, was guilty of an error, say some, say others, of not fearing to fulfil its whole duty. The question was about contracting a great debt. The friends of the board everywhere said "Go on, the public will sustain you." Emigrants came in crowds, and liberated slaves were offered from all quarters of the country, the accounts from the Colony were most encouraging, and they determined that their whole operations should be enlarged in some proportion to the wants of the country, forgetting that a debt in one year of $11,000 would be made the weapon of abuse by its enemies, and a cause of dejection among its lukewarm friends. If then because the Colonization Society has not stinted its charities to Africa, if in supporting armed vessels to guard the coast, in building fortifications for defence, in educating colored men as physicians, and sending out more emigrants than it could well afford to send, it has incurred a heavy debt, let no friend in the cause of Africa and the Africans be discouraged; let him be the more zealous himself and let him engage others to devote some portion of their money and attention to "the greatest charity of this age." F. W. H.

CHRISTIAN REGISTER.

BOSTON, MARCH 22, 1834.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

The sixth lecture in this course was delivered on Sunday evening last by the Rev. Mr Stone on the nature of the evidence derived from miracles. Mr Stone stated that he should start from the point which had been reached by preceding lecturers and consider the following positions proved; that there was a God; that a revelation was probable and necessary; that the holy scriptures were genuine, authentic and credible records and that Jesus Christ was a messenger from God. Although strictly speaking the truth of miracles and the consequent inference that the religion which they supported was a revelation from God, might be considered as included in what had before been proved, still the importance of the subject and the vehemence with which the evidence from miracles had been assailed by infidels, demanded a more explicit examination.

The earliest objection to miracles was that they were produced by magic arts. This was made by the early opponents to Christianity. This is abundant proof that the facts took place. Modern infidels had taken higher ground. They had boldly denied the probability of miracles, or that any amount of evidence could establish them, since a miracle is a violation of the laws of nature, contradicted by experience, which experience tells us that human testimony is often false. This is Hume's famous argument which has been abundantly proved to be a weak and untenable begging of the question. A third objection of recent growth is that it is doubtful whether they were produced by the power of God, or by the occult agency of nature aided by a dexterous sleight of hand. This is an opinion maintained by some German theologians.

Miracles should be defined and their proper office shown by him who defends them. By nature we mean the works of God. These operate and exist in conformity to certain laws established by God, and established for our good. Without this uniformity there would be the wildest confusion. There would be no room for judgment, experience, forecast—the world could not go on. God would not interfere with this order except for some very important object, nor permit others to do so.—There are two ways of making a revelation. The first is by making a direct communication to every human being, and the second by confining it to a few. The first would be inadmissible as it would establish laws altering radically the moral constitution of man, which would prevent the exercise of reason in religion, and leave the mind without the liberty of a choice. The second plan is the only one left. A revelation of this sort could not have been received without miracles to prove that it came from God. The deviations from the laws of nature must have been such as to show that they proceeded from the author of those laws.

These miracles should be manifested in the material, not the intellectual world, that they might be cognizable by the senses and easily proved.—The messenger of a revelation must give such manifestations of divine power as are beyond suspicion or imitation. He must challenge scrutiny. Miracles would be proof of a divine revelation in their very nature, since God would not permit a deviation from the usual laws of nature, except to confirm a communication from him. Such deviations must be very different from convulsions of nature, such as earthquakes, and not capable of being confounded either with the tricks of a juggler or the experiments of a philosopher. The result may be thus stated. To constitute a miracle there must be a deviation from (rather than a violation of) the laws of nature, occurring in the material world, wrought by one claiming to be a messenger from God and by a mere word of command.

A miracle serves as a divine credential showing the divine character of the ambassador who presents it. This important office of miracles is generally left out by their opponents who regard them as isolated facts. Human testimony is abundantly competent to establish the fact that a miracle took place. If not, then nothing that has happened in time past can ever be proved. Such a principle would lead us into gross absurdity. The miracles in the Bible differ from all others recorded and pretended. These last were either performed in private, before friends only, in remote places, or were not productive of permanent effects, and all were deficient in one essential point—they were not wrought as divine confirmations of a revelation from God.

No religion except Christianity, at first appealed to the evidence from miracles. Miracles are claimed for the Catholic religion, and for heathen superstitions. But these were wrought not to establish a new opinion but to support an old corruption. The Christian miracles related in the New Testament confirmed their religion—in the other case, the religion gave credit to the miracles. Mohammed dared not appeal to miracles though requested. On the supposition that the Bible miracles are true, the existence of pretended ones is easily explained. The true establish the false, as the circulation of counterfeit money proves the existence of genuine. These tests may be safely applied to the miracles of the New Testament.—Both Christ and his apostles constantly appealed to them as proofs of the divinity of the religion which they preached. Many passages of Scripture were cited in proof of this. We have the highest internal evidence that the writers of the New Testament were competent witnesses as to the facts which they related. They were honest and plain men—their testimony agrees—they gave testimony in presence of multitudes, before rulers, princes and tribunals—they never retracted it, though menaced by persecution and death. The miracles were susceptible of proof. They were facts, not allegories or delusions. They were easily cognizable by the senses, and by different senses. They produced permanent effects. There were no previous contrivances. They were done by simple words. They were of different kinds. They were not in places favorable to deception.—They were not performed before friends alone, or before a few, or before uncultivated men, but before enemies, crowds of cultivated and able men, who went expressly as spies.

Such is a meagre outline of a very interesting and ingenious argument, simple, condensed, clear and convincing. Though necessarily long, it was listened to with the deepest and most gratified attention.

ORIGINAL SIN.

A little boy, not four years old, once asked the following question. His mother was asking him the questions in John Brown's Catechism, and endeavoring to explain to him the difference between original and actual sin. "Mamma," says he, "does original sin mean doing any thing wrong?" Perhaps some of our theologians can answer the question.

John Mooney Mead, whose memoir has excited so much interest, suddenly broke silence one day, saying, "Mother, God is a sinner." She exclaimed, "God a sinner! What do you mean, my son?"

J. "I mean God is a sinner."

M. "What makes you think so?"

J. "Because God made us, and we are sinners, and so he must be a sinner."

Those theologians, who say, because all a man's actions are wrong, and always have been, therefore his nature is wrong, must either deny that God made the man, or else come to the same conclusion with this remarkable boy.

The true doctrine is, that sin consists in abusing and perverting the nature which God made. And since the fall, the descendants of Adam are all guilty of this very species of sin, and no other.

We take the above remarkable concessions from the N. Y. Evangelist, a paper devoted to the cause of Revivals, and as it appears to a mitigated form of Orthodoxy. The sentiment, here advanced that "sin consists in abusing and perverting the nature which God made," is precisely the proposition, for which Arminians and Unitarians have long contended, and for which, among other causes, they have been denied the Christian name, by many of their brethren. But the Truth is the same, whether promulgated by Arminian writers, in opposition to the iron dogmas of Calvinism, by Unitarian heretics in defence of the simplicity of the Gospel, or by the Orthodox columns of the N. Y. Evangelist. In either case, we rejoice to listen to the sound of her voice, and hail her welcome approach. If we needed any thing, beside the united testimony of Scripture and Reason, to confirm us in our own views, we should delight in such concessions, as those we have copied. We do not however, demand them to make "assurance doubly sure" in our own minds; but we are glad to see, that they have been made, for they must have an effect in softening prejudices, in promoting candor, and in leading men to see that the boasted infallibility of Calvinism is a dream.

We would recommend to the Editor of the N. Y. Evangelist, and all others, connected with him whose eyes are opened to perceive the absurdity of the Calvinistic doctrine, a diligent perusal of Dr Worcester's recent work on this subject, entitled "Last Thoughts." They will there find, the truth that Sin consists only in "abusing our nature," set forth with great clearness of statement and felicity of illustration. If they become confirmed in their opinions, by his logical reasonings and sound explanations of scripture, and are led to devote their resources to the promotion of these views, they will do more for the check of infidelity and the triumphs of pure religion in our land, than they can accomplish with all the "measures" and "machinery," which they have at command. For, take away the Calvinistic doctrine of Original Sin, the whole "o'ershadowing train of Error," consisting of the Calvinistic theories of the Atonement, of Regeneration, of Divine Influence and of Personal Election, would be dispersed, and the "truth as it is in Jesus," would shine forth, to cheer and sanctify and save the human race. That such will be the ultimate result, of the spirit of religious inquiry, now at work in our land, we cherish not the smallest doubt. Even the great and tumultuous excitements on the subject of religion, which prevail in many places, will end in good; for wherever, the human mind is directed to religion, and not shackled in its operations, it thirsts for truth, and in the end will approach it.

YOUNG MEN'S LECTURE IN SALEM.

We are glad to learn from the Salem papers, that a course of Lectures on the Evidences of Christianity, has been commenced in that town, at the request of the Young Men. We are among the number, who believe nothing more firmly, than that the cause of Christianity is to be supported only by sound argument, accurate statements—persuasive appeals to the head and the heart. It is a good omen thus to see the young men of our large towns, calling for public instruction on the subject, and the result cannot but be highly favorable to the interests of pure religion. The cause could not be in better hands, than those of the distinguished clergymen of Salem, the majority of whom, we are sure, will always be found at their posts, whether the pride of bigotry is to be rebuked or the claims of enlightened religion enforced. The following summary of Rev. Mr Brazer's discourse, taken from the Salem Gazette shows us that it was a clear and powerful statement, of an important branch of the Christian Evidences.

The second lecture in the course on the Evidences of Christianity, at the request of the young men of Salem, was delivered at the Universalist meeting house, last Sunday evening, by Rev. Mr Brazer. The house was crowded to overflowing, and hundreds were obliged to retire without finding even a place to stand.

The subject selected for the discourse, was the Resurrection of the Saviour. The text was in 1 Cor. xv. 14: 'And if Christ be not risen, then is our preaching vain, and your faith is also vain.' The lecturer observed, at the outset of the inquiry, that as the writings of the New Testament were the principal source of evidence in regard to the fact of the Resurrection of Jesus Christ, it was proper to state in what light they were to be viewed, in this investigation.—That while he, in common with other christians, believed them to be the works of men divinely inspired, yet that, in the present discussion, he could not take for granted, what would be, at once, denied by the sceptic and unbeliever. He must start with them, at least, on common ground, and should only assume as granted, therefore, what no person at all conversant with the subject would venture to deny; namely, that the writings of the New Testament are genuine, that is, they were written by those whose names they bear, and who, as historians, are fully entitled to our confidence.

He then entered, at length, upon the inquiry, whether the *direct* evidence thus furnished by these witnesses was sufficient to prove the great fact of the Resurrection. He spoke of the *number* of these witnesses all agreeing *substantially* in the same statement, as being very great, more than is ever required to substantiate any fact in any civil tribunal. He showed that the *subject matter* of their testimony was of a nature which rendered it utterly impossible that they *themselves could have been deceived*, and that the *character* and *conduct* of the witnesses were such as was wholly irreconcilable with the thought that they could have attempted to deceive others. He further observed that the *manner* in which their testimony was given, is marked by every manifestation of truth and fairness, and finally that it was given under *circumstances* of time and place, and with minute references to events then recent and individuals then living which absolutely precluded the thought or even suspicion that it could be untrue. He closed the direct argument from testimony here, in an appeal to the audience, in which he insisted that it required a greater degree of *credulity* to believe all this testimony to be false than to believe that the fact, thus asserted to have taken place, did really and in truth take place.

Mr B. then adverted to the *indirect*, though, as he maintained, conclusive evidence, furnished by the fact of the rapid spread and present existence of Christianity; and showed from the character and condition of the witnesses, from the nature of their story, the motive and opportunities which their opposers had to detect a fraud, if there were one; and from the fact that no such fraud *was* detected—that the account given of the Resurrection is true. He mentioned that to suppose any thing different is to suppose a greater miracle than the Resurrection itself; and that the very existence of Christianity at the present day can only be accounted for on the supposition that Christ its founder rose from the dead.

Mr B. next adverted to the only objection which the early enemies of christianity could make to all this mass of evidence—namely, that the whole transaction was a fraud,—that the body of Jesus was stolen away by his disciples, while those who had been appointed to guard it slept. He showed that this was a mere assertion, unsupported by a tittle of evidence; that it came with an ill grace from those who had every opportunity and every inducement to prevent a fraud, and who did, in fact, take every necessary precaution to this effect; that the story is self-contradictory; that it is wholly incredible, when viewed in connexion with the circumstances of the case, and that it was considered so to be in the early ages of christianity; that

it was never seriously urged by any intelligent adversary, and that the apostles themselves considered it so wholly unimportant, that they never took the trouble to deny it. The discourse was concluded by an eloquent and affectionate exhortation to that interesting class of our citizens, by whose efforts this course of lectures was established.

THEOLOGICAL EDUCATION.

The annual discourse before the Society for the promotion of Theological Education in Cambridge University was delivered on Sunday evening last in the Federal Street Church by the Rev. E. S. Gannett. His text was from those words of Paul to Timothy, "Let no man despise thy youth." His topic was the necessity and value of a thorough theological education for the Christian ministry; and the importance of securing such a preparation previous to an actual entrance upon its arduous duties. From the very nature and end of the evangelical ministry, as set for the defence of the gospel, for the manifestation of truth, and the refutation of error, or the exposure of the falsehood and subtilty of infidelity; for the pulling down of the strong holds of sin, and the building up the cause of Christian knowledge, virtue, and holiness—the Preacher illustrated the necessity of a thorough intellectual, as well as moral preparation for the work. Nor, as was also ably urged, may such preparation be deferred, till the actual entrance upon the ministry, it being the peculiarity of the clerical profession, that its very youngest members are called at once to the discharge of its responsible duties. While the physician is entrusted with a critical case or the lawyer with an important cause only until years have given experience and justified public confidence, the clergyman from the first day of his ordination must be prepared for every function of his office, private and public, for the ministrations of the temple and the diversified, sometimes perplexing calls of pastoral sympathy. And if he is faithful, he will seek in vain for leisure to redeem opportunities that have been lost, or to supply the deficiences of his early preparation.

We listened to this discourse with great satisfaction, pervaded as it was by the characteristic earnestness and fervent eloquence of the preacher. Though instances undoubtedly may be adduced, in which an exemplary diligence and the conscientious improvements of later years have supplied previous defects, yet we maintain to the fullest extent, in which it was urged by Mr Gannett, that nothing short of a complete course of theological instruction will meet the wants of the churches and their just claims upon the ministry. *Sound learning* is essential to the dignity, efficacy and permanent usefulness of the ministry. It was their learning, in union with their piety and sanctity of life, that gave so much weight and authority with the clergy, who first filled the churches of New-England. No man can long continue in one place to feed the people with knowledge and understanding, who is not a scribe well instructed. And we should deeply lament, as fatal to the permanent interests of religion, if for the sake of meeting a temporary exigency, or a bad passion for excitement, our young men, intending for the ministry, should imagine, or the people should encourage the imagination, that a partial education, or a brief and superficial training may suffice to qualify them for their office.

We hope to see the discourse we have thus briefly noticed in print.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, March 10, the resolutions of the Legislature of Massachusetts, on the subject of the currency and the Bank of the U. S. were presented by Mr Silsbee, who made some remarks in reference to them. The subject was farther debated by Messrs. King, Forsyth, Chambers and Webster, until the hour of adjournment.

In the House of Representatives, Mr Gholson, who was about to address the House on the subject of the Virginia resolutions, yielded the floor to Mr J. Q. Adams, who asked leave to present those of the Legislature of Massachusetts. Objection being made to this by several members, the debate upon the Resolutions of Virginia was resumed and continued until the hour of adjournment.

In Senate, on Tuesday, several messages, upon Executive business, were received from the President of the United States.

Mr Prentiss presented the memorial of one hundred and thirty inhabitants of Burlington, Vermont, praying for a restoration of the public deposites to the Bank of the United States.

Mr Frelinghuysen presented the memorial of four hundred and fifty four voters of Patterson, N. J. asking the interference of Congress for the restoration of the public deposites to the Bank of the United States, alleging their removal as the cause of the pecuniary distress of the country.

Also, a petition signed by six hundred and seventy citizens of the same town, of a counter character, ascribing the distress to the course of the Bank of the United States, and praying that the deposites may not be restored.

Also, the proceedings of a public meeting, held in pursuance of notice, of the inhabitants of the four upper townships of the county of Morris, N. J. expressive of the confidence of the meeting in the patriotism and wisdom of the Executive, recognising the right of the Legislature to instruct Senators, and approbatory of the measures of the Secretary of the Treasury in the removal of the deposites.

On motion of Mr Poindexter the Senate a little before four o'clock, proceeded to the Executive business, and continued therein until half past five o'clock.

In the House of Representatives, Mr Archer offered a resolution, which was agreed to, instructing the Committee on Foreign Affairs to consider the expedience of purchasing the library and the official private papers of General Washington, for the purpose of depositing them in the department of State. Mr Clayton addressed the House at length on the subject of the resolution offered by Mr Mardis, respecting the public deposites. The House then went into Committee of the Whole, on the Army appropriation bill. Mr Everett proposed the addition of a clause for the grant of $1825 to Surgeon Beaumont, for performing a series of experiments upon a soldier, in illustration of the process of digestion. Mr E. observed, that Mr Beaumont had expended more than $5000, in instituting experiments and taking measures, by which the soldier's life had been preserved. The amendment was opposed by Mr Jones, and supported by Messrs. Everett, McDuffie, Chilton and Crockett, and was adopted by a vote of 86 to 53. The Committee then rose, and the House adjourned.

In the Senate, on Wednesday, the memorial of the tin plate and sheet iron workers and copper-smiths of Philadelphia, together with two others from the citizens of Southwark and Carlisle, were presented by Mr McKean. Mr Leigh presented a memorial from Petersburg, in Virginia, upon the same subject. The consideration of the special order of the day was resumed, and Mr Tallmadge addressed the Senate in opposition to the resolutions of Mr Clay, until the hour of adjournment.

In the House of Representatives, Mr Polk moved, that the consideration of the Report of the Committee of Ways and Means on the subject of the public deposites be further postponed until Tuesday next, to allow time for the printing and distribution of some of the accompanying documents among the members. This motion gave rise to an animated debate; at the conclusion of which, it was adopted. Mr Adams again asked permission to present the resolves of the Legislature of Massachusetts, and moved that the rule be suspended for this purpose, but the motion was negatived. Mr Polk made a similar motion, in order to permit him to introduce a resolution, making the report of the Committee of Ways and Means the standing order of the day for Tuesday, at 10 o'clock, and for each succeeding day in every week, with the exception of Saturday, and declaring that, until 1 o'clock, the business should proceed in the order prescribed by the rules of the House, provided however that it shall be in order to present petitions on Monday. The motion prevailed; ayes 115, noes 56, and the resolution was adopted. The House then adjourned.

In the Senate on Thursday, Mr Webster presented a memorial from the citizens of Brooklyn, N. Y. on the subject of the prevailing embarrassments. Two others, upon the same subject, from Eastport and Lubec, were presented by Mr Sprague. Mr Sprague also presented a resolution, instructing the Committee on the Judiciary to inquire into the expediency of continuing for a limited time the act of March 2, 1831, for the relief of certain insolvent debtors of the U. S. Memorials from Fredericksburg and Falmouth, Va. on the subject of the existing distress, were presented by Mr Tyler, and gave occasion to debate, which was continued until the hour of adjournment.

In the House of Representatives, Mr Burges moved to recommit the Report of the Committee of Ways and Means to the same committee, with instructions to report that the reasons given by the Secretary of the Treasury for the removal of the deposites are insufficient. Mr B. addressed the House in support of this motion, until the expiration of the hour, when on motion of Mr Polk, the House went into Committee of the Whole on the Military Appropriation bill, which was amended by reducing the sum appropriated for the erection of the barracks at Fort Gibson, Arkansas, from $25,000 to $5,000 and was reported to the House as amended. The House then adjourned.

On Friday, a number of petitions were presented to the Senate, on the subject of the present distress, both in favor of and against the course of the Executive, and Mr Tallmadge resumed but did not conclude his speech on Mr Clay's resolutions.

In the House of Representatives a large number of private bills were considered and passed. After one or two unsuccessful attempts, Mr Polk prevailed on the House to take up the army appropriation bill. The amendment for making an allowance of $1,25 per day to Surgeon Beaumont, reported by the committee of the whole, after a long debate was lost,—Yeas 56, Nays 129. Several other amendments were concurred in, the bill was ordered to be engrossed, and the House adjourned.

The Senate did not sit on Saturday.

In the House of Representatives the resolution presented by Mr Speight for the purchase and distribution among the members of Gales and Seaton's Register of Debates was considered.

Mr J. Q. Adams opposed its passage, on the ground that appropriations could not be constitutionally made by resolutions, but required all the forms of a law. After a discussion which lasted several hours, the resolution was agreed to without a division; and the House adjourned.

Massachusetts Legislature. In the House on Thursday, March 13, on motion of Mr Whitney of Deerfield, it was ordered, That the Committee on Education report to the House the form of a circular containing such inquiries, in regard to the city of Boston and the several towns in this Commonwealth, as they may deem important to aid the next Legislature in making a suitable distribution of the income of the School Fund, provision for which is made in the bill "to establish the Massachusetts School Fund," together with a Resolve, declaring that all towns which refuse a compliance, shall be denied the benefit of said fund the first year of its distribution, or by some other penalty; and such other provisions as they may deem proper.

In Senate on Friday, ordered, That the Committee on the Judiciary inquire into the expediency of abolishing the office of Attorney General, and of transferring the duties of said office to some officer or officers of this Commonwealth.

The bill to establish the Chelsea Free Bridge was taken up and amended. The question on its passage to be engrossed was decided by yeas and nays as follows: Yeas 27—Nays 5.

In the House, on motion of Mr Thayer of Uxbridge, the bill providing for the calling of a Convention to revise the Constitution, so far as relates to the House of Representatives, was taken up, and read twice, and the farther consideration thereof assigned for Tuesday next, 11 o'clock.

In Senate on Saturday, Mr Newton, from the Special Committee on the petition of Wm. Vans, on the part of the Senate, to whom was recommitted their report on said petition, with instructions to report the reasons therefor, submitted a detailed report, which was laid on the table, and ordered to be printed.

Mr Cushing of Newburyport, from the Committee on the Judiciary, on the Governor's Message of March 6th, reported resolves concerning the revision of the Statutes of the Commonwealth, which were read, and ordered to a second reading on Monday.

On motion of Mr Minns of Boston, it was ordered, that the Committee on Finance report to the House, in detail, an estimate of the sums necessary to meet appropriations made by bills and resolves, passed at the present session of the Legislature, or which are now pending; and whether the existing revenue is adequate to discharge said appropriations, besides defraying the ordinary expenses of the Government.

In Senate on Monday, on motion of Mr Everett of Suffolk, ordered, That the Committee on the Library be instructed to report what disposition ought to be made of the documents relating to nullification, which were ordered to be collated, and printed by the last Legislature.

The House took up the bill, in restraint of the use of ardent spirit, &c. The said bill was further amended, and then, on motion of Mr Robinson of Boston, was indefinitely postponed, by a vote of 155 to 131.

In Senate on Tuesday, on motion of Mr Adan of Suffolk, the resolve on the petition of the city of Boston, making a further grant in aid of the erection of a small pox hospital, was taken up, passed and sent to the House for concurrence.

The House took up the bill relating to the calling of a Convention to revise the Constitution. The said bill was amended, and then indefinitely postponed by a vote of 183 128.

In Senate on Wednesday, Mr Everett from the Special Committee on the petition of sundry citizens of Boston submitted a report accompanied with a bill concerning Usury; and said bill was ordered to a second reading on Friday, and the report and petition were ordered to be printed.

In the House, Mr Lincoln of Worcester, moved a reconsideration of the vote, whereby the bill providing for the calling of a convention to revise the constitution, was indefinitely postponed, and said motion was decided in the negative.

On motion of Mr Russell of Kingston, the House took up the motion made by Mr Hoyt of Deerfield, for a reconsideration of the vote whereby the bill in restraint of the use of ardent spirit, &c. was indefinitely postponed, and said motion was decided in the negative.

GENERAL INTELLIGENCE.

A PROCLAMATION

For a Day of Public Fasting, Humiliation, and Prayer.

The Fathers of this Commonwealth established the custom of annually setting apart a day to be observed by Fasting, Humiliation and Prayer.—This example of piety and Christian meekness has never failed to meet with a response in the hearts of their posterity. The voluntary homage of the whole people, bowing themselves with one accord before their Maker, and confessing their unworthiness, is a solemn spectacle, and cannot fail to make abiding impressions.

God gives and sustains life, and is the Parent of all good. He spread out the heavens, and placed in the firmament the sun, the planets, and the stars, that their light, as it shines on us, may brings with it proofs of His Being, His Power, and His Wisdom. He holds the heavenly bodies in their places, gives us summer and winter, day and night, seed time and harvest, that we may see the perfection of His works, and by the changes of nature the unchangeable character of His purposes and laws.

All Christians, I trust, will feel an unfeigned pleasure in acknowledging their obligations to Him who upholds the nations of men, though they are counted but as the small dust of the balance. He is Great, for he is the Creator of all things—Good, for life comes from Him, and is protected by His Providence—Merciful, for He has provided a way for penitent sinners to escape from condemnation and to attain eternal life, through the intercession of the Redeemer. This Great, Good and Merciful Being has encouraged us to seek his clemency through prayer. I do, therefore, in conformity with the ancient usage of the Commonwealth, and with the advice and consent of the Council, appoint THURSDAY, the THIRD DAY OF APRIL next, to be observed as a day of Public Fasting, Humiliation and Prayer. And I do entreat the people to regard it as such, by offering up to God the fervent gratitude of contrite hearts, for their preservation, and for the hopes of future blessedness revealed to the world through His Son; by imploring Him to forgive their sins, and to save them from the allurements of vice; and by beseeching Him to animate the hearts of all with a zealous patriotism, with a love of peace, with a sincere desire to discharge their duties as Christians, as neighbors, and as citizens.

And while we ask for these favors, let us also entreat, that we may not be visited by pestilence or wasting sickness—that piety and virtue may adorn the lives of all persons—that the industrious laborer may be rewarded with abundance—that all lawful employments and enterprises, by sea and by land may be prospered—that the hungry may be fed and the naked clothed—that the rod of the oppressor may be broken, and the blessing of liberty be preserved to us, and extended to all mankind; that there may be Glory to God in the highest, and on Earth Peace.

Given at the Council Chamber, in Boston, this eighth day of March, in the year of our Lord one thousand eight hundred and thirty four, and the fifty-eighth year of the Independence of the United States of America.

JOHN DAVIS.

By his Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts.

The temperance meeting last evening at the Church in Bulfinch Street, was crowded, and many went away who were unable to enter. Mr Frost delivered what may be called his valedictory address, and was truly happy in the same. At the close of the meeting, 250 were added to the Ward Societies, and many more names would have been obtained had not the crowd been so dense as to prevent access to all the pews. After the audience had generally retired, several persons of both sexes, applied to the committee, to have their names enrolled, and it was a truly gratifying sight, to witness the unbated interest evinced in the Temperance Reformation.

Mer. Jour. of Monday.

Licenses.—On Monday afternoon the House took up the License Bill, introduced by Mr Francis of Pittsfield, prohibiting the sale of distilled liquors in the city and towns, unless the inhabitants, at their general meetings, voted that licenses should be granted. The bill was discussed principally on the alleged inexpediency and inutility of legislation on the subject—and on the ground that personal effort, example and moral influence had secured the great amount of good which had been obtained, and opened a fair prospect of effecting the entire success which was anxiously desired.

On motion, the bill was indefinitely postponed, 155 to 131.—*Centinel.*

Public Meeting in Lynn.—We learn from the Lynn Tribune, that a very numerous meeting of the citizens of Lynn, was lately held at the Town Hall, at which a memorial to Congress petitioning for the restoration of the deposites, was drawn up and accepted—and signed by upwards of eight hundred persons,—comprising nearly every principal trader and manufacturer in the town, together with a large majority of all the legal voters. A series of resolutions were also passed at the time, of which the following will serve as a specimen:

Resolved, That there is too much virtue and intelligence in the American people to resort to any other mode of redress for any National grievance, but that provided by the laws and the Constitution! and we *hope* the day is not far distant when both the present evil and the *cause* will be legally REMOVED.—*Mer. Jour.*

Grand Committees.—A delegation to consist of THREE HUNDRED persons, are about to be sent from New-York to Washington, as a representation of *the people* of that city, and to exert all their influence to promote the adoption of some measure which will relieve the embarrassments under which the country now labors. A deputation of SEVEN HUNDRED are about to leave Philadelphia, for the same purpose.—*Mer. Jour.*

We find from the Newburyport Herald that at the late annual town meeting in the town of Salisbury, the following votes were passed:

"*Voted*, To instruct the Selectmen not to approbate the sale of distilled spirits within the town the year ensuing.

Voted, To instruct the Selectmen not to approbate the sale of fermented liquors within the town the year ensuing."

Meeting at Taunton.—A meeting of the citizens of Plymouth and Bristol counties, without distinction of party, was held at Taunton on Wednesday of last week to consider the subject of the prevailing distress. Hon. Samuel Crocker, was appointed President, and H. G. O. Colby, Esq Secretary. A committee was appointed to prepare a memorial, which is to be circulated in the several towns of the two counties, for the purpose of receiving the signatures of the electors. The meeting was addressed by Messrs. Francis Baylies, Silas Shepherd, W A. F. Sproat, and Mr Colby, of Taunton, and Mr Hathaway, of Freetown. A committee, of which Mr Baylies is chairman, was appointed to draft the memorial. The Fall River Monitor gives the following as a portion of this gentleman's remarks.

The Hon. Mr Baylies addressed the meeting at some length. In the course of his remarks, he denied that, in removing the deposites from the Bank of the United States, the administration were actuated by impure motives. That there was great distress in the land, and that this distress was occasioned by the removal of the deposites, Mr B. said, could not admit of a doubt. But he believed it originated in a mistake, and that the administration did not anticipate the embarrassment and distress which that measure has produced.

He was in favour of a memorial, representing to Congress the state of the currency and distress which existed in this part of the country.—*Daily Adv.*

Insane Asylum in Maine.—The Legislatnre of Maine has appropriated the sum of $20,000 for the purpose of establishing an Insane Asylum, on condition that the same amount can be obtained by private contribution. One gentleman has already subscribed the handsome sum of $10,000.

Bowdoin College.—The Trustees of this institution, in consequence of the decision of the Circuit Court of the United States, by which the act of the Legislature of Maine, for altering the charter of the College, and removing President Allen from office, was declared to be unconstitutional and void, referred certain questions to the consideration of the Legislature. The Legislature has adjourned, without having adopted any measure upon the subject. The communication of the Trustees was referred to the Judiciary Committee, who reported that any further legislation in regard to the College was inexpedient, and this report was accepted by the Legislature. They also voted to withhold after the present year, the annual grant to the Medical School of Maine, on the ground that it is under the control of the Trustees and Overseers of Bowdoin College, over whom the Legislature has no control, and to whom therefore the constitution of the state prohibits their making any endowment. It seems therefore to be the intention of the Legislature to acquiesce in the decision of the Court, in relation not only to the tenure of office of President Allen, but to the organization of the boards of Trustees and overseers, the members of which boards will be reduced to the number established by the original charter, granted by the the Legislature of Massachusetts, and the College in consequence forfeits all claim and expectation of patronage from the Legislature of Maine. The patronage of individuals however may perhaps supply the deficiency. The College, in the meantime, we understand, is in a prosperous condition, more than fifty scholars having been admitted, since the last Commencement, to the Freshman class. *Daily Adv.*

Education in South America.—It is now admitted that Education, diffused among all classes, is the only guarantee of the freedom of a people. Peace, and its concomitants, prosperity and happiness, will never be enjoyed by the Republics of South America, unless the great mass of the inhabitants are enlightened by Education—and it is gratifying to observe that some of the States are about adopting measures for that purpose.

The N. Y. Mercantile Advertiser says that a contract has lately been made with one of the most respectable mercantile houses in that city, by an agent of the Government of New Grenada, for 20,000 cyphering school slates, and 200,000 slate pencils, and that half of this quantity has already been shipped for Santa Martha, for the public schools in that republic.—*Mer. Jour.*

FOREIGN NEWS. By the Packet Ship Caledonian at New York, London papers have been received to Feb. 1st, and Liverpool papers to Feb. 3d.

The two Houses of the British Parliament assembled on the 4th of February. The session was opened by the King in person.

On the 30th of January the waters of the Thames rose to such a height as to overflow the lower parts of the city, and to fill the cellars with water. Great damage was done by the inundation Many thousand quarters of grain were damaged or spoiled.

The Duke of Wellington has been unanimously elected Chancellor of the University of Oxford.

The news from Madrid is to January 24, at which time that capital was tranquil. The German Congress at Vienna is expected to last three or four months. A dreadful disaster has happened in a coal mine near Aix-la-Chapelle The water came suddenly into the mine, and sixty workmen lost their lives, thirty-four of whon were fathers of families.

MARRIAGES.

In this city by Rev. Mr Gannett Dr Joseph Palmer, one of the publishers of the Daily Commercial Gazette, to Miss Elizabeth F. Harrington.

At St Paul's Church on Wednesday, by Rev. Mr Stone, Mr Israel Lombard to Miss Susan, daughter of Josiah Stickney Esq.

In Cambridge, on Tuesday evening, by Rev. Mr Newell, Rev. Rufus A. Johnson of Grafton, Mass. to Miss Anna, daughter of the late Hon. Aaron Hill.

In Roxbury, Dea. Wm. Waters to Miss Nancy Farr.

In Jamaica Plains, on Monday evening, by the Rev. Dr Gray, Mr Ebenezer Rhoades to Miss Hepzibah C. daughter of Mr Amos Holbrook.

In Salem, Mr Charles C. Jelly to Miss Mary Hammond.

In Beverly, Augustus Torry, M. D. to Miss Deborah Cox.

In Duxbury on Sunday evening last, by Seth Sprague, Esq. Mr George O. Frothingham, of Charlestown, to Miss Mary O. Sampson of D.

In Switzerland, on the 20th Jan. Mr James Jaunchy, son of Col. Thorn of New York, to the Baroness Thresia de Leykam, sister-in-law of Princess Metternich.

DEATHS.

In this city, Edward A. son of Hon. John Cotton, aged 26; Mr Charles I. Cazenove, 32; Mrs Ann Hadlin, 88; Mrs Abigail Utley, 42.

In Charlestown, on Wednesday morning, Capt. Andrew Roulstone, 68.

In Salem, Mr James Smith, aged 54.

In Dorchester, on Wednesday, Mr Josiah N. 37, son of the late George Longley, Esq. of this city.

In Danvers, Mr Leonard Price Jr, aged 24

In Bolton, Mrs Sarah Barrett, above 80.

In Ward, Mr Timothy Bancroft, aged 73.

In Fitchburg, Mr Wm. Farr, a revolutionary pensioner, aged 78.

In Braintree, Mr Edward French, aged 21.

In Hopkinton, Mr Samuel Valentine, aged 88.

In Portsmouth, Mrs Eliza, wife of Capt. Daniel Turner, of the Navy, aged 21.

In Augusta, Ga. Thomas Cummings, Esq. President of the Augusta Bank.

TEMPERANCE ALMANACK.

RUSSELL, ODIORNE, & METCALF, and FORD & DAMRELL (Publishers of the Temperance Journal) have now in Press, the *Temperance Family Almanack* for 1835, calculated generally for New-England and Canada. The Astronomical Calculations have been made with great care by ROBERT TREAT PAINE Esq. Editor of the astronomical part of the *American Almanack*. The Editor will be assisted by several distinguished literary gentlemen of this city who will enrich the work by valuable suggestions, statements and anecdotes relative to the great subject of temperance. Arrangements are making with local publishers in the interior, to give the work the widest circulation possible. It will be printed in a very neat style, and sold at a small advance upon the cost. Any suggestions or facts relative to the subject will receive due attention, if left with the Publishers.

March 22.

LIBERAL PREACHER FOR JANUARY.

JUST published, at 134 Washington St. The Liberal Preacher for January, 1834. containing a Sermon by Rev. Henry Ware, Jr. Cambridge, on "The Promise of Universal Peace." March 8.

SIR THOMAS MORE'S WORKS.—Vol. IX. of the Library of Old English Prose Writers, containing Sir Thomas More's Utopia and History of King Richard the Third:—with some account of the Author and his Writings. Edited by Rev. Alexander Young.

Complete sets of the Library can be furnished by the Publishers, and either of the volumes will be sold separately, excepting Vol. I.

Vol. I. Fuller's Holy and Profane State.
II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk,
III. Sir Thomas Browne's Religion of a Physician, and Treatise on Urn-Burial.
IV. Owen Fellthan's Resolves, and Description of the low countries.
V. } Izaak Walton's Lives of Donne, Wotton, Her-
VI. } bert, Hooker, and Sanderson.
VII. Bishop Latimer's Sermons.
VIII. Selections from Jeremy Taylor.

Just Published and for sale by RUSSELL, ODIORNE & CO. March 22.

LEXINGTON MANUAL LABOR SCHOOL.

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.

Lexington, Feb. 18th 1834.

ADAMS FEMALE SEMINARY.
Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.
Tuition $5,00 per term.

CHARLES C. P. GALE, Principal.

Derry, N. H. Feb. 24, 1834. 6tis.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon, on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence. March 15

NATIONAL INSURANCE COMPANY. The Office of the National Insurance Company is removed to the New Building, erected by the Globe Bank, No. 24 State street.

The Company hereby give notice that their Capital is

$1.000.000,

one half of which,

$500.000

is paid in and invested according to law; and that they continue to insure against Fire and Marine risks to any amount not exceeding

$50.000

on one risk, at their Office, No. 24 State street.

WM. THORNDIKE, President.
S. W. SWETT, Vice President.
L. G. Russell, Secretary. March 15.

ENGLAND AND AMERICA.—A comparison of the social and political state of both nations.

Dymond's Essays on the Principles of Morality, and the private and political rights and obligations of mankind with a preface; by Rev. George Bush, M. A. For sale by RUSSELL, ODIORNE & CO. 134 Washington street. March 15.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Presumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8.

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part 1 is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $5, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

"It possesses the advantage of bringing the science of medicine down to the present time, and it will probably make the most valuable Medical Dictionary in the English language."—*John C. Warren.*

"As a work of reference, it is precisely what is wanted, and the republication of it will confer a favor on the physicians of the United States."—*Geo Hayward.*

"The work is just what is wanted; and I know of no work which contains so much useful matter, so well arranged, condensed and clear."—*Rufus Wyman.*

"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

Published by LILLY WAIT & CO Boston.

POETRY.

ABON-BEN ADHEM AND THE ANGEL.

BY LEIGH HUNT.

Abon-Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abon. "Nay; not so,"
Replied the angel. Abon spoke more low,
But cheer'ly still, and said, "I pray thee, then,
Write me for one that loves his fellow-men."
The angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest.

MISCELLANEOUS.

A DAY IN THE RAINS.

The hot winds, of which I have complained so much, have, as it is technically termed, "broken up:" their departure was tremendously magnificent, preceded by a storm more awful than my imagination had pictured in its wildest flights. The wind, which had set in as usual, about eight o'clock in the morning, died away, and a dead calm succeeded. The sun seemed to have full possession of the sky; there was not the slightest vapor to obscure the excessive brightness of its effulgence: it ruled lord of the whole earth, and men and beasts sunk beneath the fervor of its rays. The birds, with bills extended, parched and fainting, drooped their wings and fluttered on the ground; camels and bullocks lay down exhausted: and all out-of-door labors were suspended. There was a solemn pause in nature; not a leaf stirred, and the heat became so intense as scarcely to be endurable, even with all the means and appliances which we possessed to cool it down. The strings of the harp and piano forte went off simultaneously, and some glasses on a table cracked and split asunder. My more experienced friends, aware of the indications of an approaching storm, prepared me for what was to ensue; but I could scarcely believe that the contest was so close at hand. At last I could discern, at the extreme verge of the horizon, a very small black cloud; and I was startled by flocks of birds, which flew screaming into the plantations, seeking shelter. Still there was not a breath of air, and the sun blazed forth with undiminished splendor. The cloud now became obscured by a dense moving mass, like a tall rampart, which advanced slowly and majestically, rising in height as it approached, until, at the distance of a few hundred yards, it exploded with a loud crash. Instantly we were all in darkness. The wind raged and roared with unimaginable fury; it had torn up the earth as it rushed along, and now the scattered particles filled the whole atmosphere, and shut out the light of the sun. Thunder was pealing over our heads, yet its loud reverberations could scarcely be distinguished amid the more fearful dissonance of the hurricane; nor were the fiery shafts of the forked lightning distinctly visible through the dense volume of dust. Blast succeeded blast, each more astounding than the former; until at last, when the fearful warfare had continued about forty minutes, down came a cataract of rain. The first discharge of this mighty torrent cleared the atmosphere. The sun had now yielded its dominion to thick black clouds, which canopied the whole sky. We threw open the doors and windows, which had been carefully closed against the storm, whose fury had expended itself, and stood in the wide verandah, enjoying the delightful temperature, and watching its effect upon the brute creation. The rejoicing seemed universal. Every sort of animal came forth, as if to celebrate a jubilee; large pools of water had already formed in the low grounds, and buffaloes, issuing from the woods, rolled their huge bodies in the refreshing element. All our domestic pets rushed into the open air, even the Persian cats walked delightedly along the streaming terrace, and the birds plumed their wings and uttered notes of joy. In the course of a few hours the river which had wound its lazy way through a narrow channel, the centre of a dry bed, rose, brimming the banks. Shortly afterwards a fringe of grass and flowers appeared, and now the whole surface is covered with the spreading blossoms of the lotus.

Heartily weary of confinement, I enjoy the privilege of moving about in the open air amazingly, especially as the season admits of a recreation which has the charm of novelty to me, at least in this country—that of boating. Our naval armament consists of a large pinnace, which contains several commodious apartments, enclosed all round with Venetian blinds, and furnished with great elegance; two *budgerows* for our guests, cumbrous but not ungraceful looking vessels, which boast large and handsome cabins; and a gondola-like fancy craft, called a *bohlio*. Both these latter names are corruptions of the English word barge. When our little fleet is mustered, we very much resemble those civic processions sometimes seen at Richmond; but, though we enjoy much comfort and infinite delight, not unmingled with exterior splendor, we do not assume all our glory until, in the style of Cleopatra on the "silver Cydnus," we embark on board some of the boats belonging to the native Prince in our neighborhood.

These regattas are more magnificent than anything I have ever fancied, excepting in my dreams. Every boat bears some resemblance to a bird, or fish, or amphibious animal, and each is painted in colors which vie with the brilliance of enamel. Dolphins and alligators dart along the surface of the water, and there glides the majestic swan, and there the peacock, forsaking its native glades, spreads its many colored plumes and rears its haughty crest. These boats are shaded by rich silk hangings, supported on glittering pillars, and profusely edged with gold; some are sprinkled over with silver stars, and others are surmounted by gilded pine apples. The rowers are splendidly attired in white and scarlet, with glittering badges in their turbans: and in the prow of each vessel stand the attendant chobedars, bearing silver maces, and other domestics, who carry large umbrellas, fringed with gold or silver, to hold over the heads of the voyagers when they disembark. The boats which contain the Prince and his nobles absolutely glitter with the gold brocade and the jewels which compose their attire; diamonds, emeralds, and rubies sparkle in their turbans, and their swords are suspended by rich strings of the ocean's precious treasures. Here is, indeed, no want of barbaric pearl and gold, and the whole pageant looks like a corruscation of gems.

As we passed down the river in this gallant array, the surface of the rippling waters was absolutely covered with garlands of white, red, and yellow flowers, fancifully wreathed, some in coronals and others in long streamers, with here and there a single large lotus detached from its stem, and looking like the couch of young Camdeo.

I shall say nothing of the banquet and the ball in the Palace, for those are common-place things, the only new feature being a discharge of splendid fireworks upon the river. The blue and crimson lights mingled with pure white flame, rising in tower and turret like a city raised by a magician's wand, produced an effect which I had never witnessed in any European spectacle of the kind when issuing from those broad waters which, under the clear but dark blue heavens, ran like molten steel. Night, always magnificent in India, assumes new beauties when viewed from the brimming bosom of the Ganges, which reflects those lustrous stars so profusely studded over a tropic sky. The gorgeous, dazzling glitter of the day, when river, palm-crowned bank, and sparkling flotilla were bathed in golden hues, had yielded its too radiant glories to softer and more silvery influences By the mild lustre of those cresset lamps of heaven, we could see every object around us even more distinctly than in the broader light of morn; and when a protruding angle had shut out the blaze of the rockets which announced our departure, I viewed, with infinite delight, a different and much more interesting illumination. Innumerable small rafts came floating from the shore, clustered over with a wreath of flowers, and bearing a lamp burning in a cocoa nut. The river was actually lighted up with these fairy skiffs, which passed us in quick succession, and cast long hues of trembling light upon the waters. It was the festival of the Byrah, in honor of the opening of the river navigation; and presently, upon rounding a projecting point, we came suddenly upon an enchanted island. A large raft, formed of plaintain trees tied together, bore on its surface a mimic palace, formed, apparently, of materials borrowed from the rainbow, shaded with flowers, and lighted up with myriads of lamps. The shores now rang with acclamations, numberless rockets again mounted up to heaven; but the splendid vision, for such it seemed drifting down with the current, was soon lost to view; and we were left to the tranquil beauty of the placid waters, with their richly wooded shores, where the starlight glances upon pagoda and minaret rearing their graceful domes and turreted spires amid groves of the tamarind, the peepul, and the willow-like bamboo.—*High Life in the East.*

THE ARTS IN AUSTRIA.

The care taken by the Austrian Government to prevent the people from mixing themselves up with politics has the natural consequence of driving them to the study of the arts and sciences. Thus there are few countries in which we find so many savans and amateur artists as in Austria. Every person in comfortable circumstances gives himself up to the study of some favorite branch of art or science, to which he consecrates all his leisure hours; and what lover of such pursuits has not admired the beautiful galleries of pictures of the Princes Esterhazy and Lichstentein, as well as the splendid libraries of Counts Czernin, Lamberg, &c. and the treasures of M. de Hammer, who possesses a greater number of Oriental manuscripts than are to be found at Constantinople or the College of Ispahan? M. Trost, directed by another kind of love for Eastern curiosities, has made a collection of all the varieties of pearls which are found in the fisheries of the Persian Gulf, at Ceylon, or in the divers harbors of the Indian ocean; and M. Pehl, a collection of Brazillian flowers not to be equalled in Europe. Collections of herbs, medals, minerals, libraries full of rare books, and galleries of pictures, are found in every town of the least consequence in the Austrian Empire. At Milan, the Chevalier Litta Blumi exhibits his colossal map of Italy; and at Pestk, M. Jancowich does the honors of his rich collection of Hungarian antiquities. It will appear, therefore, that it is not only in the capital that precious and varied treasures are to be seen. Vienna, however, distinguishes herself above all the towns of Austria for her cultivation of music.

A stranger visiting Vienna would think that on music actually depended the existence of the people, for music of all descriptions strikes the ear in every direction. To enumerate all the Unions and Societies, public and private, instituted for the propagation of this science, would be perfectly impossible. The chief public institution is the Imperial Music School, at which pupils may become members gratuitously. The Society of Amateurs, established about twenty years, also has had a great influence on the development of the science of music in Austria. The archives of this Society possess more than 800 concerted pieces, and the library 1240 works on the theory and practice of music; besides a fine gallery of portraits of the most celebrated composers, a large collection of autographs, and a museum of rare, ancient and modern musical instruments. The Royal Library is truly one of the richest depots of ancient and modern music.—It consists of sixteen large apartments, containing 4000 musical works, which number 6500 volumes. Amongst the private collections, that of Count de Fuschs is most worthy of notice, consisting of upwards of 1000 concerted pieces; and M. Alexander Fuschs, brother of the former, has a collection of autographs of the most celebrated musical composers, amounting to 500. To the lovers of a cremona the collection of instruments of M. Francis Rzchaczek would offer a great treat; it consists of upwards of 200 violins, violincellos, and double bases.

"ALL FOR THE BEST."

No one can have lived long in the world, without having observed how frequently it happens, that events which, at the time they occurred, were the source of bitter disappointment, have, eventually, proved very blessings to us; and that many of those things which have been most anxiously desired, but which it has pleased God to withhold from us, would have proved, if granted, the origin of endless evils. The recollection of such circumstances in our own individual cases, while it renders us deeply grateful to Divine Providence for the *past*, should make us trust with perfect confidence to the same Infinite Wisdom, for the *future*.

It would be difficult to find an anecdote, perhaps, bearing more strongly on what we have just observed, than one that is mentioned in the life of Bernard Gilpin—that great and good man, whose pious labors in the counties of Westmoreland, Cumberland, Northumberland, and York, at the period of the Reformation, procured for him the title by which he is still remembered in those parts, "The Apostle of the North." It appears that it was a frequent saying of his, when exposed to losses or troubles—"Ah, well! God's will be done: nothing happens that is not intended for our good: it is *all for the best.*"

Towards the close of Queen Mary's reign, Bernard Gilpin was accused of heresy, before the merciless Bishop Bonner: he was speedily apprehended, and he left his quiet home, "nothing doubting, (as he said,) that it was *all for the best*," though he was well aware of the fate that might await him; for we find him giving directions to his steward, "to provide him a long garment, that he might go the more comely to the stake," at which he would be burnt.

While on his way to London, by some accident he had a fall, and broke his leg, which put a stop for some time to his journey.—The persons in whose custody he was, took occasion thence maliciously to retort upon him his habitual remark. "What, (said they,) is *this* all for the best? You, say, master, that nothing happens which is not for our good;—think you your broken leg is so intended?"

"Sirs, I make no question but it is," was the meek reply; and so in very truth it proved; for before he was able to travel, Queen Mary died, the persecution ceased, and he was restored to his liberty and friends.

THE MOST POLITE MAN IN THE WORLD.

The politest man of the last century was the Duc de Coislin; of whom a thousand amusing anecdotes are related in the memoirs of his time. During the wars of the Palatinate, one of the Rhinegraves, made prisoner by the French army, was committed to his guardianship: and the Duke having, of course, but one bed at his disposal, offered it to his guest; who, with equal politeness, refused. The following morning they were found asleep in the tent; the mattress unoccupied; and the two Chesterfields lying at each side, on the bare ground. Some time afterwards, the Rhinegrave being on parole at Paris, came to visit the Duc de Coislin at his hotel; who, according to his usual custom, insisted on waiting upon his highness to the door of his carriage. But the Rhinegrave, embarrassed by his attentions, and having vainly insisted upon his remaining in the drawing-room, double-locked the door of the ante-chamber, and fled with precipitation; believing himself quite secure from further civilities. Coislin, however, was not to be outdone. The windows of the apartment were only a few feet from the ground; and, leaping without hesitation into the court-yard, the Duke was in waiting at the carriage, to receive his astonished guest. In jumping out of the window, the politest of men had dislocated his thumb; and was obliged to send for Felix, the King's surgeon, by whom the history was reported at Court. The thumb was re-set, and Coislin recovering, when, on Felix's last visit, he unfortunately insisted upon accompanying so distinguished a person as the Royal surgeon to the door of the ante-room. Felix resisted:—and, in the scuffle, the thumb was again put out! It now became the fashion at Versailles to call upon the Duc de Coislin, with inquiries after 'his thumb!'

On Judging Justly. A perfectly just and sound mind is a rare and invaluable gift. But it is still more unusal to see such a mind unbiassed in all its actions. God has given this soundness of mind to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him, that possibly, the balance wheel might have been near a magnet. On applying a needle to it he found his suspicions true. Here was all the mischief. The steel work in the other part of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be *magnetized* by any predilection, it must act irregularly.

Greenough's Statue of Washington. We have just seen a letter from Mr Greenough to Samuel F. B. Morse, Esq. dated Florence, Nov. 18th, 1833, in which he says, "I have finished my design for the Statue of Washington in clay, half the size of life, and the drawing will in a few days, be ready to send to Washington. I have had the greatest difficulty in finding a place big enough to do the larger work in. At one time I feared I should be obliged to go to Rome. However, I am at length suited, and shall have the great model up by the close of February, if not sooner.—I give you a hasty sketch to convey to you a general notion of the composition." We have seen this sketch. Washington is seated, his right foot a little raised upon a footstool; the lower part of his figure is draped, and part of the drapery is carried up and falls over the right shoulder. The right arm is raised, the hand and finger pointing upwards; the left grasps the sword. The whole composition, which is of course all that can be judged of in so slight a sketch, is strikingly grand and full of dignity. If the model should be now up as Mr Greenough contemplates, we may look for the completion of the entire Statue in about eighteen months.—*N. Y. Jour. of Com.*

Sir E. Wilmot. A gentleman once went to Sir Eardley Wilmot, (formerly lord chief justice of the Court of Common Pleas,) under the influence of great wrath and indignation, at a real injury he had received from a person high in the political world, and which he was meditating how to resent in the most effectual manner. After relating the particulars he asked Sir Eardley, If he did not think it would be manly to resent it? "Yes," said the knight, "it will be manly to resent it, but it will be Godlike to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite a different man, and in a very different temper from that in which he went.

A venerable old gentleman, on whose locks more than eighty winters had shed their snows, being asked what were his religious sentiments, now that he was approaching the world of spirits, replied—"I was at first a Baptist: then a kind of New Light: afterwards a Congregationalist: now my only creed is, God be merciful to me a sinner."

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THE NORTH AMERICAN REVIEW.
THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 82, for January, 1834.
CONTENTS.
Art. I. Life of Cowper. The Life of William Cowper, Esq. By Thomas Taylor.
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IX. The Annuals. 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.
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